

145. A  
BRIEF ACCOUNT  
OF THE  
L I F E,  
CHARACTER,  
AND  
W R I T I N G S,  
OF THE

Right Reverend Father in God,  
*Richard Cumberland, D. D.*

Late Lord Bishop of *Peterborough.*

Which may serve as a PREFACE to his Lordship's  
Book now in the Press, entituled,  
*Sanchoniatho's Phœnician History, &c.*

---

By S. PAYNE, A. M. Rector of *Barnack*,  
in *Northamptonshire*,  
Many Years his Domestick Chaplain.

---

L O N D O N;

Printed by *W. B.* for *R. WILKIN* at the *King's Head* in  
*St. Paul's Church-yard.* MDCCXX.

BRIEF ACCOUNT  
OF THE  
LIFE  
AND CHARACTER

OF  
WILLIAM



OF THE  
LIFE AND CHARACTER

OF  
WILLIAM  
OF  
WILLIAM

OF  
WILLIAM  
OF  
WILLIAM

OF  
WILLIAM  
OF  
WILLIAM



A  
**BRIEF ACCOUNT**  
OF THE  
*Life, Character, and Writings*  
Of the R<sup>t</sup> Rev<sup>d</sup> Father in God,  
**RICHARD CUMBERLAND, D.D.**  
Late Lord Bishop of *Peterborough.*

**I** will not, I presume, be unacceptable to the Reader, to prefix a short Account of so great a Man as the Author of the Papers now in the Press.

He was born in 1632. in Fleetstreet in London, the Son of a Citizen who was much respected by all that knew him. His Education was first in Paul's School, afterwards in Magdalen College, Cambridge: A Foundation which, in proportion to its bigness, has sent its full Complement of learned Men into the World. Two of its Masters in our Au-



thor's time were, Dr. Rainbow Bishop of Carlisle, Dr. Duport Dean of Peterborough, each of them of great Eminence. Such Men were shining Ornaments to the Society, but neither that, or any other College, bred together Men of more Learning and Virtue, than three whom that small Society elected near the same time into its Body, Dr. Cumberland, Dr. Hezekiah Burton, and Dr. Hollings.

The last was a Physician, who settled at Shrewsbury, and liv'd there with universal Esteem to a good old Age; receiv'd in the Families that were happy in his Acquaintance; not only as a Friend and a Physician, but almost as a good Genius. The Distance of their Residence did not obliterate the disinterested Affection that was between him and his Friend Dr. Cumberland, which was of equal Duration with their Lives.

His other worthy Friend, Dr. Burton, a most excellent Person, was early lost to his Family, his Acquaintance, and the World. I call his Death a Loss to the World, because I believe there hardly was in it a Man who had in a greater degree the Christian Spirit of Love, and Good-will, and Zeal to do good to others. (I have by me Evidence for what I affirm, some of his familiar Letters to my

own



own Father who had been his Pupil; which tho' writ with great haste and negligence, breathe such a Spirit as cannot but leave good Impressions on those that read them.) God; who had fill'd his Heart with these Desires, did not permit him to live to bring them to effect. Great Modesty prevented his publishing any thing in his Life-time, but the short *Alloquium ad Lectorem* before his *Friend's Book de Legibus Naturæ*.

These were our Author's intimate Friends, but he maintain'd a particular Acquaintance with all others of the same Society, who were eminent for Parts and Learning. His own Love to Merit made him shew Respect to all who deserv'd it, as the natural Sweetness of his Temper, and his other Accomplishments, made him again beloved by them. Among these were Sir Samuel Moreland, eminent for his Skill in the Mathematicks; Mr. Pepys, many Years Secretary to the Admiralty: A Gentleman who was Master of all polite Learning, and who by his last Will, in grateful Memory of his Education, there bequeath'd his own, a most elegant Library, to Magdalen College, tho' he referr'd the full settling of so noble a Legacy to his Executors.

Another

*Another Contemporary to him in that Society, and afterwards a great and useful Friend, was Sir Orlando Bridgman, to whom he dedicated his Book of the Laws of Nature, as he did that of Jewish Weights and Measures to Mr. Secretary Pepys.*

*His chief Introduction into the World, to be known otherwise than by his Writings, was thro' the Friendship of Sir Orlando Bridgman. Our Author, and his Friend Dr. Burton, were both his Chaplains when he was Lord Keeper, and preferr'd by him. Had his Lordship been inclin'd to have sought any where else, where there was a larger Choice, he could not have pitch'd on Clergymen of greater Merit than these, who had been his Acquaintance and Contemporaries in the same College.*

*He distinguish'd himself whilst he was a Fellow of the College by the Performance of his Academical Exercises. He went out Batchelor of Divinity at a publick Commencement; and tho' it was hardly known that the same Person perform'd those great Exercises twice, yet such was the Expectation he had rais'd, that he was afterwards sollicitated to keep the Act at another publick Commencement for his Doctor's Degree.*

*His*

*His first Preferment, for which he quitted an University Life, was the Rectory of Brampton in Northamptonshire, given him by Sir John Norwich. The Patron was not disappointed, in having a Clerk who in all respects answer'd his highest Expectations; and they liv'd together in the greatest Unanimity.*

*His Nomination afterwards to the Bishoprick of that Diocese was the more proper in this respect, that he had liv'd long in it. Had the Clergy retain'd the primitive Privilege of electing their Bishop, that of the Diocese of Peterborough, would have chosen no other Person. No Man was then more universally belov'd, and applauded, excepting by here and there one inflam'd with Party Heat. Few were prejudic'd against the individual Man, against Dr. Cumberland, tho' more were against his Promotion. Ill-will and Envy will be directed against Men that are rais'd to be eminently conspicuous; and he must be very inconsiderable, whom no body thinks worth opposing, or opening his Mouth against.*

*In this rural Retirement he minded little else than the Duties of his Function and his Studies. His Relaxations from these were very few besides his Journies to Cambridge, which*



which he made frequently to preserve a Correspondence with his learned Acquaintance in that Place.

In human probability his Talents were to be confin'd to a small Country Parish: His own Thoughts being never turn'd to the raising himself. That which is the Opprobrium Theologorum, the Snare, (I could almost call it the Scandal) of our Profession, Preferment-seeking, he was perfectly free from.

But it pleas'd God to call him to act in a larger Sphere: The Instrument of his Providence in it was Sir Orlando Bridgman, who being rais'd to that high Station of Lord Keeper of the Great Seal, invited his Friend and Fellow-Collegiate Mr. Cumberland up to Town, and soon after bestow'd on him the Living of Allhallows in Stamford, the Presentation for that Turn being in the Gift of the Crown.

This occasion'd his Remove to Stamford, a Town whose Inhabitants, if I am not prejudic'd in its Favour, are People of better Sense, and more Civility, than others usually are of the same Degree and Condition. They knew how to value Mr. Cumberland, and all Ranks of People thought it their common Advantage that such a Man was plac'd among 'em.

He engag'd in an extraordinary Trouble in this Place; for besides the Duty that was incumbent on him as Minister, he accepted of the weekly Lecture, and by this means was oblig'd to preach three times every Week in the same Church. This difficult Province he went through constantly and assiduously. This, which alone would have been a Burthen too heavy for an ordinary Man, he discharg'd with so much ease, that he carried on at the same time great Designs in his Philosophical, Mathematical, and Philological Studies.

In this Station of a private Clergyman so great was his Reputation, that he was importun'd by the University, and by other Acquaintance, to take upon him the weighty Exercise of Responding at the publick Commencement. Nothing but the earnest Sollicitation of his Friends could have prevail'd with a Man void not only of Ambition, but of even the Desire of Applause, to appear so publickly. This he did in the Year 1680. The Theses maintain'd by him, directed against the opposite Enemies of our Church, were,

*Sancto Petro nulla data est Jurisdictio in cæteros Apostolos.*

*Separatio ab Ecclesiâ Anglicanâ est schismatica.*

*In my own Time, many Years after, the Fame of Dr. Cumberland's Performance was fresh among the Members of the University.*

*He had been for some time sensible of the Measures that were too notoriously and too publicly taken in favour of Popery. As he was a most hearty Lover of the Protestant Religion, the great Subject of his Sermons was to fortify his Hearers against the Errors, and to preserve 'em from the Corruptions of that Idolatrous Church. He detested nothing so much as Popery, and was jealous almost to an Excess of every thing that he suspected to favour it.*

*The Bigotry of that Religion, and the Ignorance and Slavery it introduces wherever it has Power, cannot but raise Ideas dreadful to the last degree, in a Man that has Freedom and Largeness of Thought. I have been told by elderly Men in these Parts, how he, who was in other things of the coolest Temper in the World, us'd to be fir'd with Zeal, when in his Preaching he was exposing that Superstition. This Depravation of Christianity ran much in his Thoughts, and the Enquiry how Religion came at first to degenerate into Idolatry, put him upon the Searches that produc'd the Work speedily to be publish'd.*

*The*



*The melancholy Prospect of Affairs in the Reign of K. James, as it made deep Impressions on every one who wish'd well to our Constitution in Church and State, so it made a deeper than ordinary on this excellent Person, and contributed to the bringing on him a dangerous Fit of Sickness, one of the severest Fevers from which ever Man recover'd.*

*But after a Night of Gloominess and Darkness, Day broke out at the Revolution. Providential Escapes from Wrecks at Sea, and great Perils at Land, when they are afterwards related to other Persons, are heard coldly, and make not much Impression; but they who were Eye-witnesses of them, much more they who escap'd from them, have their Hearts rais'd upon every Recollection of their Preservation. So tho' those, who knew not, or were unconcern'd at the Dangers that threatned us from Popery and arbitrary Power, can hear of that Conjuncture with Indifference: Others, who saw then our Hazard, and were likely to fall Sacrifices to it, know best how to estimate the Greatness and the Blessing of that Deliverance.*

*In such Convulsions as this Change occasion'd, the utmost Prudence was requir'd to make things settle firmly again. The Prince happily thought, that Lenity suited best with*

*the English Tempers and Constitution. As Desert was above all things regarded in the disposal of Preferments, so it was especially in Ecclesiastical ones. Whatever Motives might in other Times have recommended Clergymen to Bishopricks, at this Season nothing could do it but Merit. It was not so much consider'd who had made their Court best, as who had deserv'd best. And the Men who were then rais'd to that high Station were such, and such only, as had been most eminent for their Learning, most exemplary in their Lives, and firmest to the Protestant Interest.*

*Whilst these Qualifications were only consider'd, such a Man could not easily be overlook'd, tho' he himself did least of any Man look for such a Promotion. The King was told, that Dr. Cumberland was the fittest Man he could nominate to the Bishoprick of Peterborough. Thus a private Country Clergyman, without posting to Court, a Place he had rarely seen; without suing to great Men; without taking the least Step towards soliciting for it; was pitch'd upon to fill so great a Trust, only because he was fittest for it. He walk'd, after his usual manner, on a Post-day to the Coffee-house, and read in the News-paper, that one Dr. Cumberland of Stamford was nam'd to the Bishoprick of Peter-*

Peterborough. *A greater Surprize to himself than to any body else.*

*A Promotion like this, and done in such a manner, was a Reputation to those that conferr'd it. The Approbation of it was general, tho' in the Struggles the Nation was then in, it can't be suppos'd to be universal. There was a Party, to whom the Principles he had always profess'd, and the Maxims on which he had acted, could not but be disagreeable. Such could not be suppos'd to be pleas'd with it. But even these Men were oblig'd to own, that a Divine was exalted to the Prelacy of the greatest personal Merit, and whose Life was without the least blemish.*

*He now apply'd himself to the Work of a Bishop. Studious Men acquire Habits that make them not overforward to put themselves out into Action. The Speculations of their Mind employ the whole Man. The natural Calmness of his Lordship's Temper added still to this Disposition. Yet no Man took more care not to be defective in his proper Duty. He made no Omissions to consult his own Ease, or to spare his Pains; and the Desires of his Mind, that all under him should do their Duty, were very earnest and sincere.*

*His*



*His Speeches to the Clergy at his Visitations, and his Exhortations to the Catechumens before his Confirmations, tho' they have not the Embellishments of Oratory, nor would make a pompous Figure, were they publish'd; yet they are fervent Expressions of the inward Desires of his Soul to do what good he was able, and to excite others to be influenc'd by it. They are the pious Breathings of a plain and good Mind.*

*On all Occasions he treated his Clergy with singular Regard and Indulgence. An Expression that often came from him was, I love always to make my Clergy easy. This was his Rule on all Applications made to him by them; and if he err'd, it was always on this side.*

*When the Duties of his Office requir'd it, he never spar'd himself. To the last Month of his Life it was impossible to dissuade him from undertaking Fatigues that every body about him fear'd were superior to his Strength. He was inflexible to their Intreaties, and his Answer and Resolution was, I will do my Duty as long as I can. He had acted by a Maxim like this in his Vigour: When his Friends represented to him, that by his Studies and Labours he would injure his Health, his usual Reply was, A Man had better wear out than rust out.*

*The*

*The last time he visited his Diocess, he was in the 80<sup>th</sup> Year of his Age. As it was my Duty to attend him, I had Apprehensions that he could not but suffer through the Fatigues of it, tho' it pleas'd God he had no Inconvenience from it. A good Providence without doubt attends Men discharging their Duty. At his next Triennial, when he was in the 83<sup>d</sup> Year of his Age, it was with the last difficulty that he could be dissuaded from undertaking again the Visitation of his Diocess: That an Omission then happen'd, was not with his good Liking and Approbation, but was almost a Force put upon him. To draw the Clergy nearer than the usual Decanal Meetings, to make his Visitations easier to himself, was a thing he would not hear of. He would never take a Burden from his own Shoulders, to lay it on other Peoples.*

*When I read the Character given in Scripture of Moses, That he was very Meek above all the Men that were upon the face of the Earth; and that given to Nathanael by our Saviour, That he was an Israelite indeed, in whom was no Guile; I cannot but apply them to this extraordinary Person: For I think there never could be a Man after them, whom these Characters do more truly fit.*

*He*

*He was of the most easy, chearful, humble, undesigning Temper : His Candour towards all People was unparallel'd ; he took every thing by the best Handle. It is no Hyperbole to say, that in Humility of Mind, in Sweetness and Benevolence of Temper, and in Innocence of Life, he was not exceeded by mortal Man. He was without Gall, or Guile ; so perfectly free from any Tincture of Artifice, Ambition, or Ill-will, as if he had in these respects been born exempt from the Corruptions of Human Nature.*

*He liv'd to the 87<sup>th</sup> Year of his Age, with, I believe, the fewest Sins of Commission that ever Man did, who arriv'd to that Period of Life : Bless'd with a Mind free from every evil Passion.*

*His Composition had no Alloy of Vain-glory. He never did any thing to court Applause, or gain the Praise of Men. He never acted a Part, never put on a Mask : His Tongue and Heart always went together. If he ran into any Extreme, it was the Excess of Humility, the safest Side for every Christian to err on. He liv'd with the Simplicity and Plainness of a Primitive Bishop, convers'd and look'd like a private Man, hardly maintaining, as the World calls it, the Dignity of his Character. He was not one that lov'd*



to have the Preeminence ; *and he contended with no body for Prerogative and Precedence.*

He us'd Hospitality without grudging. *No Man's House was more open to his Friends ; and the Ease and Freedom with which they always found themselves entertain'd, was peculiar to It. The Poor had substantial Relief at his Door ; and his Neighbours, and Acquaintance, a hearty Welcome to his Table, after the plentiful and plain manner in which he liv'd. Every thing in his House serv'd for friendly Entertainment, nothing for Luxury or Pomp.*

*His Desire was to make every body easy, and to do 'em good. He dispens'd with a liberal Hand to the Necessities of others, tho' his contented Mind made him require little for his own. His Kindness to his Relations and Acquaintance that wanted it, the Sums he parted with to such as were indigent, are Deeds not proper to be proclaim'd. Half such Sums distributed with Ostentation, by those who desire to have Glory of Men, would have gain'd the Fame of great Liberality and Generosity. In these Cases he truly observ'd our Saviour's Precepts, to do his Alms in secret, and even not to let his Left Hand know what his Right Hand did.*

Every body concern'd with him, or that held under him, felt the Advantage of the Benevolence and Goodness of his Temper. He had a paternal Estate, the Lessees, of which found him a Landlord kind indeed. He never rais'd his Rents, or hardly chang'd a Tenant: They grew old in his Farms, and were afterward succeeded by their Children.

Such was he also to them that held under him as he was Bishop; good-natur'd, I am almost tempted to say, to a fault: They were sure to find no Pressure from him; the Point in question always was his preserving the just Rights of his See. If he could be prevail'd on to raise a Fine, where the Reason and Equity of it was most apparent, it was always with great difficulty, and never his own voluntary Act. In renewing some of his Leases he shew'd great Instances of Kindness and Compassion; I wish they who receiv'd the Obligation were sensible enough of it: For indeed Tenants under Bishops are generally a thankless sort of Men; they consider not the Estate they hold as another Man's, but look upon it as their own, and part grudgingly with what goes out of it, as a Hardship on themselves.

As the great Christian Graces in which he excell'd were Humility and Meekness, and  
these

*these concurring with a sedentary and studious Habit, it is not to be expected that there should be in the same Man any great Degree of Warmth and Activeness. God Almighty gives not Perfection to any Man in this mortal State. They that are most useful to the World by their active Spirits, are also often turbulent; they frequently are in Mistakes; they are too apt to call their own Designs and Passions by the Name of the publick Good, and to be transported too far by their Zeal.*

*Men who have Excellencies in one kind are not without Defects in another. This may be interpreted as a Signification of the Will of God, that Men should be somewhat equal, and to keep those who have great Talents humble: That they should not think of themselves more highly than they ought to think, but to think soberly.*

*His Lordship was of a Temper so calm and cool, that it could not be rais'd to the height of Anger. He would express his Dislike of a thing, and that was the utmost of his Indignation. He therefore never fell into any Indecencies of Passion, any unguarded Expression, or Discomposure of Mind, as he had not on the other hand a vigorous Spirit of Discipline. I thought it the more my Duty,*



*in the Station in which I had the Honour many Tears to serve him, to endeavour to supply that, and have thereby experienc'd to what Inconveniencies a reforming Spirit exposes a Man, and how hazardous it is to follow Truth too close at its heels.*

*Through Excess of Charity he was not willing to think the World so degenerate as it really is. He would believe no ill of any Man, unless he had full Proof of it: He abhorr'd entertaining Suspicions, but lov'd rather to think, that there was as much Rectitude and Integrity in other Men, as in himself. And indeed had other Men been any thing like him, there would have been no need for Severity. The Maxim then would be commendable,*

—Si vis amari,  
Languidâ regnes manu.—

*Had his Life been as active, as it was innocent, he would have risen above the pitch of human Nature.*

*His natural Parts were not quick, but strong, and retentive. He was a perfect Master of every Subject he studied. Every thing he read staid with him. The Idea's in many Mens Minds are too like the Impressions*

*sions made in soft Wax, they never are distinct and clear, and are soon effac'd: In his Mind they were like Impressions cut in Steel, they took some time in forming, but they were clear, distinct, and durable.*

*The things he had chiefly studied, were these Searches into the most ancient Times, Mathematicks in all its Parts, and the Scripture in its original Languages. These were the great Works of his Life; but he had by the bye diverted into almost all other Studies, He was thoroughly acquainted with all the Branches of Philosophy; he had good Judgment in Physick, knew every thing that was curious in Anatomy, had an Intimacy with the Classicks. Indeed he was a Stranger to no part of Learning, but every Subject he had occasion to talk of, he was as much a Master of it, as if the Direction of his Studies had chiefly lain that way. He was thoroughly conversant in Scripture, and had laid up that Treasure in his Mind. No hard Passage ever occur'd, either occasionally or in Reading, but he could readily give the Meaning of it, and the several Interpretations, without needing to consult his Books. He sometimes had thoughts of writing an Exposition of the Epistles to the Romans and Galatians. It was a Misfortune to the World,*  
*that*

that he wanted that Spur so necessary to excite Men to Action, the Desire of Praise. Had he done it, I believe he would have clear'd the Controversy about Justification, with all its Appendages, above any thing that ever was publish'd. He often in Conversation explain'd to me what he thought the Key to the difficultest Places of those Epistles; it opens them so easily, that I can't but believe that it is the true one. If his Lordship was right, Polemical Divines have quite mistaken the Sense of St. Paul, and written much to little purpose on the Subject of Justification.

Learned Men often love and affect to be silent. His Lordship was so humble, that he thought no body too low to be convers'd with, and so benevolent, that he was willing every body that came near him should partake of his Knowledge. As he was the most learned, so he was the most communicative Man I ever knew. No Conversation pleas'd him so well as what turn'd upon some part of Learning.

The first Experience I had of this was while I was Undergraduate in the University, soon after his Lordship's Promotion. I was then studying some Parts of the Mathematical Sciences: He did me the Honour to  
talk



*talk with me on those Subjects. It struck me with Surprise to see so much Condescension, Familiarity of Conversation, and Love to inform a young Man, in a Person of his Learning, Age, and Station. The Years I since have spent in greater freedom with him have been the happy part of my Life: A Blessing that by me can never be sufficiently valu'd.*

*He was my Oracle to consult on any Author, or whatever Subject I read. Whatever was difficult I was sure to have resolv'd by him. He was unacquainted with nothing I could ask him, even in small matters, in low Authors, which it might be expected by a Man whose Mind was taken up with so much higher Speculations, should have been pass'd over unheeded.*

*His Soul was, through his whole Life, in a constant Calm and Serenity, hardly ever ruffled with any Passion. Having thus a Mind friendly to his Body, and being exactly regular and temperate in his way of living, he attain'd to a good old Age with perfect Soundness of Mind and Body. He was not afflicted with, or subject to, any Ailing or Distemper; never complain'd that he was ill, or out of order; came almost constantly from his Chamber in a Morning with a Smile in his Countenance.*

*The*

*The Poet gives a Description of Old Age  
very unlovely.*

Quærit, & inventis Miser abstinet—  
Difficilis, querulus—  
Censor, castigatque minorum.

*His Lordship liv'd beyond what Horace  
call'd Old Age, but never were Characters  
more unsuitable to any Man than these were  
to him; 'tis literally true that he was in eve-  
ry respect the very Reverse of them. Would  
you have retir'd from every thing that was  
censorious, querulous, uneasy, disquieting,  
you must have gone into his Company, and  
the Room where he sat. The Easiness and  
Sweetness of his Temper was such, as is not  
to be describ'd by Words; nothing but Con-  
versation with him, and the Experience of  
it, could give a Man a just Idea of it. This  
happy Disposition was become a Habit to  
him, and continu'd to the last Day of his  
Life.*

*His Senses, and bodily Strength lasted  
better than could well be expected in a Man  
whose Course of Life had been studious and  
sedentary. Yet I, who convers'd every day  
with him, thought that the Faculties of his  
Mind were less impair'd than those of his  
Body.*

*Body.* He remain'd a Master of all the Parts of Learning he had studied when he was young. He ever lov'd the Classicks, and to the last Week of his Life would quote them readily, and appositely.

When Dr. Wilkins had publish'd his Coptic Testament, he made a Present of one of them to his Lordship, who sat to study this when he was past 83. At this Age he master'd the Language, and went thro' great part of this Version, and would often give me excellent Hints and Remarks, as he proceeded in reading of it.

The last Conversation I had the Happiness to have with him, was as he was reading in a News-paper that the Emperor had made Sir George Bing a Knight of the Golden Fleece. He was pleas'd, and said, That Order of Knighthood was the properest that could be for an Admiral. The Expedition of the *Argonauts*, said he, was the first considerable Enterprize the Greeks undertook by Sea; I think it was about 80 Years before the *Trojan War*. Yes, said I, my Lord, it is plac'd thereabouts. Then, said he, you find I can remember. Fetch me down *Usher's Annals*, and *Marshal's Tables*: I have a mind to look over these things.



*That Afternoon I left him for a Day, at my Return I found him struck with the Ictus Paralyticus, which immediately took from him his Limbs and Speech. We had not the least previous Notice of this. He rose that Morning rather better and more vigorous than usual; but was struck in a moment with a Blow from which he could not be recover'd.*

*This was the Period of a happy old Age, and he was gather'd to his People in his full Maturity.*

*In his Life-time he publish'd no more than two Books. His Disquisitio Philosophica de Legibus Naturæ, is one of the first, writ in the demonstrative way on a moral Subject, I may add too the perfectest; for I believe all good Judges allow it to be a Demonstration. He was not near the Press while it was working off, by this means it came into the World very incorrectly printed. This may have been some Discouragement to the reading of it, tho' the Difficulty of the Subject, and the Closeness of the Reasoning has been a greater. Hardly any Men hitherto have made themselves acquainted with the Argument of it, but such as are in the uppermost Form of Learning. I have sometimes wish'd that his Lordship would have been*  
pleas'd

pleas'd to have revis'd it, and try'd to make it more easy and intelligible; but it had lain so long out of his hands, that he did not care to take it up again. He gave me leave to attempt any thing of that kind, if I would, and as a help he gave me his own interleav'd Book, which has here and there a little Addition. I read his Book over and over diligently with this View, but never found where I could well alter any thing, where I could leave out, or where I could add. All I can think on to give a little Advantage to common Readers, is to print the Book correctly, to give an Analysis of the Argumentation, to add Contents to each Paragraph, and to divide them oftner: This I may perhaps find leisure to do.

His Essay towards the Recovery of Jewish Weights and Measures is much esteem'd. Dr. Bernard, in his Book de Ponderibus, &c. publish'd after it, thought fit to contradict some of his Assertions without quoting him. His Lordship writ some Sheets to justify his Calculations; but his Averseness to any thing like Wrangling made him lay them by, and leave his Book to shift for it self.

These Studies went on the more heavily from a great Burthen our Author had then on his Mind. He had a quicker Sense than

many other Men of the Advances Popery was making upon us. He was affected with the Apprehensions of it to the last degree. This made him turn his Thoughts to the Enquiry, by what Steps and Methods Idolatry got ground in the World. The oldest Account of this he believ'd he found in Sanchoniatho's Fragment. This he saw was a profess'd Apology for Idolatry, and own'd openly what other Heathens would have made a Secret of, that the Gods of the Gentile World had been all mortal Men. He studied this Fragment with no other View than as it led to the discovery of the Original of Idolatry. He spent some Time upon it before ever he had a Thought of extracting from it Footsteps of the History of the World preceding the Flood. The first Hint given him was from this Passage.

Ισιρις ἀδελφὸς Χναῖ τῷ πρώτῳ Φοίνικῳ.

Isiris the Brother of Chnaa the first Phœnician.

The first Phœnician was indisputably Canaan, whose Posterity peopled that Country. His Name in the Hebrew is often writ Chnaa; that the Egyptian King called by the Greeks Isiris, was Brother to him, was something new. The next Step was to find  
that



*that Misor in Sanchoniatho was Mizraim in Moses. Mizraim was the Name of a People, like Ludim, Philistim, Caphtorim, &c. the singular Number, and the proper Name of the Man was Misor; in this there is not much difficulty, nor that Misor (from whence comes Misraim) was the Brother of Canaan. It is a greater to make Misor the same Man with Ifiris, tho' it is done without much force. M in Hebrew is a servile Letter often omitted; leave it out, the Name is Ifor; add to this a Greek Termination, which Greek Authors always do to Eastern Names, it is Iforis, and by the small Change of a Vowel, Ifiris. The next Observation was, that Misor or Ifiris is plac'd by Sanchoniatho about the distance of 12 Generations from Protogonus, the first produc'd Man, and Mizraim is undoubtedly in the twelfth Generation from Adam.*

*Our Author then proceeded to collect, that Protogonus was Adam; what Name Sanchoniatho call'd him by we know not, it was probably by some Eastern Name signifying the first created Man, which Philo Biblius translates Protogonus by a Greek Word of the same import.*

*Æon and Protogonus are the two first Mortals. Æon our Author conjectures to have some affinity to the Name Eve. Æon,*  
*adds*

*adds Sanchoniatho, first gather'd Food from Trees. What can this be but an Allusion to Eve's eating the forbidden Fruit?*

*From Protogonus and Æon, says Sanchoniatho, descended Genus. You cannot well make any other Greek Name of the Hebrew Cain than Γένος. Hence our Author concludes that Sanchoniatho preserv'd the History of the idolatrous Line of Cain, as Moses did that of Seth, who were the Worshippers of the true God.*

*Who the Men were whose Names are preserv'd by Sanchoniatho in the succeeding Generations, we know not; their Memory perish'd with the Flood. But in the twelfth Generation from Æon and Protogonus, we find Misor; and Mizraim is in the same distance from Adam and Eve. Here again we are got within our Knowledge.*

*But we have not in Sanchoniatho one Word about the Deluge. What wonder is it we should not? Sanchoniatho was an Idolater, he writes avowedly a Defence or Apology for Idolatry. The Deluge was a Judgment on the idolatrous World, and swept it away. The Worshippers of the true God gloried in this, and reproach'd the Heathens with it; no wonder then they were desirous to conceal such a Matter of Shame to themselves.*

*Cronus,*

Cronus, who makes the great Figure in this History, our Author supposes to be Ham, and brings good Vouchers for his Opinion from Antiquity. Consequently therefore Ouranus, the Father of Cronus, must be Noah. Ham, among the Sons of Noah, was the Man of Ambition, and the Restorer of Idolatry after the Flood. How long he liv'd we know not: We are assur'd by Moses, that his Brother Shem liv'd 502 Years after the Flood. Ham in all probability liv'd long, tho' perhaps not so long as that religious and peaceable Man Shem. He desir'd to make his Sons great; therefore besides Canaan, who peopled Syria, two other of his Sons, Cush and Mizraim, were the Founders of two great Empires, the Assyrian and the Egyptian. Sanchoniatho represents him as a sort of universal Monarch travelling over the World to plant Colonies. He intimates that he outliv'd Misor [Mizraim] and settled the Son of Misor, Thoth, the great Hermes of the Egyptians, in the Kingdom of Egypt. From the Records left by this Thoth, Sanchoniatho collected his History, and with him this Fragment ends.

Where Sanchoniatho ends Eratosthenes begins: The two first Kings in his Catalogue are Menes and Athothes. That Menes was  
 6 the



*the first King in Egypt, and the same Man with Mizraim, is I think allow'd on all hands. Athothes is plainly the same Name with Thoth. A is arbitrarily prefix'd, or omitted. He is called indifferently Thoth or Athoth. Es is only the Greek Termination.*

*Eratosthenes was the learnedest Man of his Time, a Native of Cyrene bordering on Egypt, Librarian to Ptolemæus Euergetes, had greater Opportunities and Helps for searching the Egyptian Records than any other Man. The Priests of Egypt had ever been in a Combination to relate extravagant and incredible Accounts of their Kings, thinking thereby to aggrandize their Monarchy. Eratosthenes went with a Desire to find out the Truth. The Names of the first 38 of his Catalogue of the Kings of Thebes in Egypt are preserv'd; they are a Succession for the space of 1055 Years. Nilus, the last King but one in this List, is suppos'd to have liv'd about the Time of the Siege of Troy. Dicæarchus, a learned Historian, Contemporary with Aristotle, says, that from this Nilus to the Beginning of the Olympiads were 436 Years.*

*This Account has an Air of Probability; it places Menes about 1400 Years before the Olympiads, near 200 Years after the Flood,*  
and

and it agrees well with the Mosaic History.

We have by this means a Series of prophane History from the first Man to the first Olympiad, agreeing with the Scripture. Sanchoniatho begins his History with Protogonus [Adam], and brings it down to Thoth the second King of Egypt. Eratosthenes begins his Catalogue with Menes [Misor], and Athothes [Thoth], which is connected with the Olympiads.

This is what I take to be an Improvement on the Subject; a Discovery that has hitherto escap'd the Inquisitiveness of all other Learned Men.

While other Divines of the Church of England were engag'd in the Controversy with the Papists, in which they gain'd over them so compleat a Victory; our Author was endeavouring to strike at the Root of their idolatrous Religion. His first Design he finish'd about the Time of the Revolution, and would then have printed it, but his Bookseller was so cautious, that he did not care to undertake it. Upon this Discouragement he laid aside the Thoughts of making it publick; but he was enter'd on a Subject he did not know how to leave. Having made

E

what

what he thought a great Discovery, these Searches into the oldest Times became more engaging to him; and he went on with them rather for his own Entertainment, than with any Design to make the World acquainted with them.

He made a progress on a Second Part, which he entituled, *Origines Antiquissimæ*, and has on this writ several Dissertations, which I propose shall make a Second Volume. He gave not over these Studies till 1702. To that Year I find Papers written by him; but none later.

After I had the Happiness of coming into his Family, I had a great Curiosity to see these Papers, which I found he had not reduc'd into Order, nor laid up with Care. What is writ on such Subjects is always increasing under a Man's Hand. After his Lordship had penn'd his first Thoughts, he added to them so many Interlineations, References, and Additions; that without his Assistance no Man could have made any thing of them. I sat down to the transcribing of them, which with his Help I got through, having the Opportunity of consulting him on every Difficulty, and have been thereby the means of preserving a great deal



deal of Learning, which must have been otherwise irretrievably lost.

I often express'd to him my *Wishes*, that they might be publish'd. He told me I might do what I would with them; but it was too late for him to meddle any more with them.

He allow'd himself Time to turn these Things often over in his Mind, and very sedately. He had a cool Head, and was the farthest of any Man from being carry'd away with a warm Imagination: It was not his Temper to invent an Hypothesis, and then strain for Arguments to support it. He has made in these Papers many new Discoveries in the History of the earliest Ages, and consequently great Improvements in Chronology. Such Matters at their first Appearance are usually question'd, and suspected: But His Lordship had long dwelt on them; farther reading and searching still confirm'd him in the Justness of his Notions, and he would say to me when I talk'd with him on these Subjects, The more I think of them, the more I am perswaded of the Truth of them.

He said he had been in the wrong, in writing such Researches, which only a few of the Curious and Inquisitive, even among Learned Men, would trouble themselves with examining, in the English Tongue. He had therefore some Thoughts of writing them anew in Latin. He made some progress in that Design, and the latest of his Dissertations are written in that Tongue; but he never found Leisure to finish it.

I once intended to have undertaken this Work my self, to have turn'd the whole into Latin, and to have alter'd the Method according to a Scheme his Lordship gave me. But I am sensible it would be too much for my Abilities to perform it as it ought to be: The Work would only suffer by passing under such unskilful Hands. The rough Draught of so great a Master should be presented to the World as he left it: I ought not, I think, to be so vain as to attempt to touch it at all after him. It is Honour enough for me to be thought fit to transcribe his Copy, or to carry his Books.

As he left his Papers, so they shall come into the World. The first Volume is just  
as

as he writ it about thirty Years ago. His *Origines Antiquissimæ*, which I propose shall make another Volume, are all Tracts writ later, and two of them, viz. *De Cabiris* and *De Legibus Patriarchalibus*, in Latin. I have Papers enough to make a large Volume, but I would publish only those that are best finish'd.

Had he been pleas'd to have undertaken such a thing himself, it would have come in to the World with much greater advantage: I shall offer them only as Materials, which other Learned Men may work up into a more regular and beautiful Fabrick.

The Reader must not expect in them great Exactness. One Inconvenience not now to be remedy'd is, that to what he compos'd first he would afterwards, as fresh Proofs and Illustrations arose, add long Paragraphs in the Nature of References which must be brought in, but too often break the Thread, and Connexion of the Discourse, and make it abrupt: These will occur too frequently, and call for the Reader's Candour.

These and other Accidents will make Room for Objections to Men that love to have a Handle for carping and cavilling. I my  
self



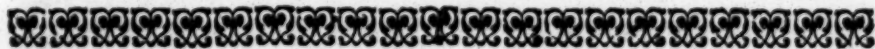
self have been under a Temptation to be arrogant enough to criticise sometimes on the Argumentation, and sometimes on the Style: That the Author has taken Pains to prove many Things that most Readers would easily allow, that the Reasonings might be sometimes shorter, and the Expression more accurate; the last may be excus'd in a Man who always minded Things, and neglected Words. But I think the great Qualification in a Transcriber should be Faithfulness, and I have religiously adher'd to the Letter of my Copy, not daring to alter any thing.

The Humour which prevail'd with several learned Men to reject Sanchoniatho as counterfeit, because they knew not what to make of him, His Lordship always blam'd. Philo Byblius, Porphyry, and Eusebius who were better able to judge than any Moderns never call in question his being genuine. What Mr. Dodwell has writ on this Subject, is rather the Expression of his own Inclination to disbelieve him, than an Argument to prove that he is spurious.

What Acceptance my Part in this Work will meet with among the Judicious, who shall

*shall give it a Perusal, when finished, I know not. I have been prompted to the Pains I have taken from a Desirè to benefit, and entertain them, as well as to preserve the Remains of a great Man, for whom I ought to have, and ever shall have the highest Veneration.*

# FINIS.



## *Advertisement.*

**I**N the Press, and shortly will be publish'd, *Sanchoniatho's Phœnician History*, translated from the first Book of *Eusebius De Preparatione Evangelicâ*. With a Continuation of *Sanchoniatho's History* by *Eratoſthenes Cyrenaus's Canon*, which *Dicaarchus* connects with the First *Olympiad*. These Authors are illustrated with many Historical and Chronological Remarks, proving them to contain a Series of *Phœnician* and *Egyptian* Chronology, from the first Man to the first *Olympiad*, agreeable to the Scripture Accounts. By the Right Reverend *Richard Cumberland*, D.D. late Lord Bishop of *Peterborough*. With a Preface giving a brief Account of the Life, Character, and Writings of the Author, by *S. Payne*, A. M. Rector of *Barnack* in *Northamptonshire*, his Lordship's domestick Chaplain. Printed by *W. B.* for *R. Wilkin* at the *King's Head* in *St. Paul's Church-yard*.

highest Recommendation.

2141

Abstract

